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ABSTRACT

This preliminary report on an approach to individual assessment presents a model depicting various aspects of human personality. The model has two main divisions, "intrapersonal" and "extrapersonal." Some intrapersonal aspects (flexibility-rigidity, independence-dependence, etc.), called "modes," are meant to demonstrate "what the person is about." Other intrapersonal aspects concern the family. Extrapersonal aspects cover school, other experiences, orientations, and goals. The model may be useful to school counselors as a basis for presenting case histories and as a guideline in developing questionnaires. (MS)

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THE PERSON: A CONCEPTUAL SYNTHESIS

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INTRODUCTION

Among its other responsibilities the Clearinghouse is charged with developing models that will aid junior college research. Because research on students and staff is particularly needed, the presentation of an original model designed to stimulate such study seems appropriate at this time.

This paper offers some guidelines for a different way of looking at people within the colleges or, indeed, wherever they may be found. It combines many existing concepts stemming from sociological and psychological theories of personality functioning and development. As such it should be of use to investigators in many disciplines.

Dr. Brawer is an Assistant Research Educationist on the Clearinghouse staff. Her previous work includes the monograph, Personality Characteristics of College and University Faculty: Implications for The Community College.

The material presented here should not be reprinted without her expressa permission.

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ERIC Clearinghouse for Junior Colleges

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Nicholas E. Brink worked on statistical designs for analyzing and interpreting the survey material and also offered many valuable ideas for interpreting the data. Finally, Arthur M. Cohen deserves special thanks for his perceptive advice and guidance in developing both the model and the surveys.

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Chapter I

THE MODEL

Traditional attempts to understand people--especially students--have usually concentrated on the appraisal of either very minute or extremely general features. Although these approaches have merit, they are nonetheless limited. Newer, more encompassing and meaningful procedures are needed.

This paper is a preliminary report on a method for perceiving and appraising the functioning individual. Taken separately, the concepts are not new, but the rationale behind their selection, their interpretation in terms of this particular model and, finally, their merger into a special kind of holistic pattern do suggest a different way of looking at people. It is expected that further study and research will augment or revise the ideas presented here.

This model is a conceptual synthesis. It is based primarily on a clinical approach to individual assessment, attempting to appraise the person globally and heuristically at several levels of functioning. Yet it also employs quantitative and statistically feasible procedures for measuring the various dimensions that comprise it.

Behind the development of the model is the specific need to find a way of describing the individual that would be equally valid for the person himself and for others who want to understand him. For this scheme to be truly representative, then, it must recognize three levels of consideration:

1. the need to get within the frame of reference of the person
2. the need to get within the frame of reference of the observer
3. the need to develop a conceptual picture of what the person is really about, according to both frames of reference.

It is hoped that the model will be sufficiently sound so that an individual can use it to describe himself from a phenomenologically comfortable and realistic perspective. It is also hoped that this scheme can be used by the observer who attempts to get within the individual's frame of reference. Thus the scheme needs to be conceptually strong, consistent, and reasonably comprehensive to cover the pertinent facts about the person.

Underlying the model is a basic assumption about human behavior--that it is holistic in nature and, when working optimally, is fluid and progressive. Behavior can best be understood only if the person is perceived as a total being. While particular portions may be investigated, the whole must be seen as an integration of the parts.

Related to this assumption is the premise that each individual behaves in certain ways that can be characterized by trained, objective observers. These ways are both similar to the manifest behavior of others and unique unto the person. Every act may approximate the act of another but it must also be considered singularly because no situation can exactly reproduce itself. Every act has important qualities that distinguish the behavior of one person from the behavior of another and accordingly, no one variable can describe the behavior of all people. Even the most reliable and valid measures cannot sample the person in all nuances of his being.

Another assumption is that there is an "...inextricable unity between a given behavioral act and the environmental context within which it occurs" (12:24). Both person and environment must be studied in terms of the interactions of personal and interpersonal needs and behaviors within particular situations (27;39).

The model is comprised of important aspects of the individual's phenomenological world. It includes conceptual variables important for self-awareness and

for investigators who try to understand man. It is hoped that the concepts presented here are broad enough to apply to all kinds of behavior and, at the same time, specific enough to represent a definite person at several levels of his being. One way of matching the model against the three criteria of accuracy, usefulness, and general applicability is to ask if the synthesis leads to better understanding of groups of people--as well as individuals--in multi-dimensional ways. If this is so, the model will be at least partially successful.

THE PERSON

The Intrapersonal, Intrinsic

I. MODES (Characteristics, Traits)
- A. Affiliation/Distantiation
- B. Identity/Amorphism
- C. Flexibility/Rigidity
- D. Independence/Dependence
- E. Progression/Regression
- F. Satisfaction/Dissatisfaction
- G. Delay of Gratification/Impulse Expression
- H. Sensory Relatedness/Sensory Deprivation
- I. Intensity/Placidity
- J. Humor/Seriousness
- K. Sense of Reality/Lack of Reality
- L. Intuition/Factualism

II. FAMILY
- A. Cohesiveness
- B. School emphasis
- C. Socioeconomic-ethnic-religious data
- D. Awareness of how family feels, thinks, is
- E. Other emphases

The Extrapersonal, Extrinsic

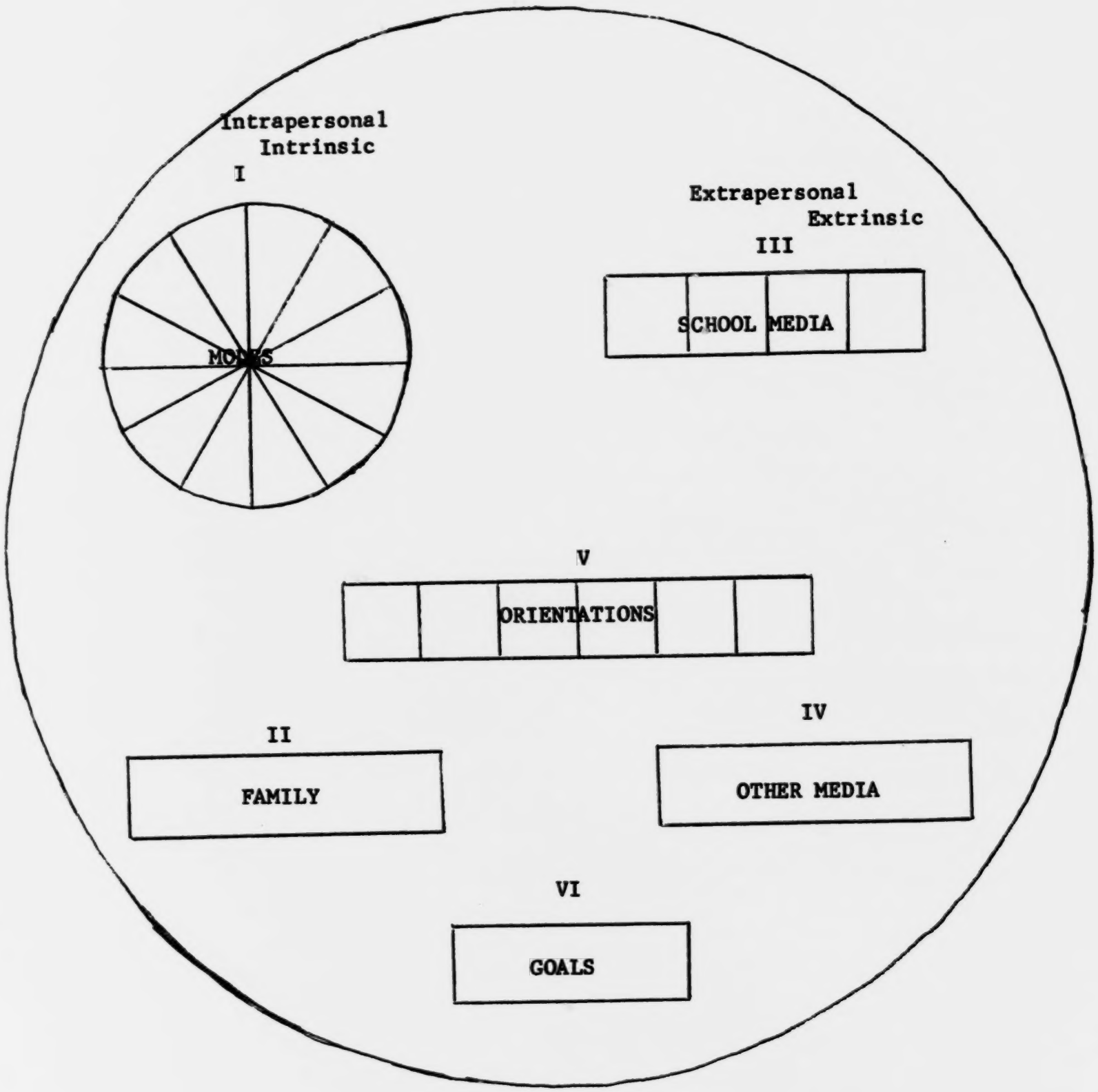
III. SCHOOL AS MEDIUM
- A. Directedness
  - 1. Liberal education
  - 2. Personal-social
  - 3. Vocational
- B. Movement
  - 1. Toward school
  - 2. Away from school (laissez faire, lack of commitment)
  - 3. Against school
- C. Impact of significant others
  - 1. Faculty
  - 2. Peers
  - 3. Others (non-family)
  - 4. Family
- D. Activities
  - 1. Curricular
  - 2. Extra-curricular
  - 3. A-curricular

IV. OTHER MEDIA (Vocations, Avocations, Travel Experiences)

V. ORIENTATIONS
- A. Involvement with Ideas (Theoretic, Intellectual)
- B. Involvement with Esthetics (Arts, Music, Drama)
- C. Involvement with Self (the Personal, the Individual)
- D. Involvement with Others (the Social; Collective, Political)
- E. Involvement with the Practical (Economic, Material)
- F. Involvement with Motor Activities (Athletics, Mechanics)

VI. GOALS
- A. Definition of goals
- B. Certitude about goals
- C. Goal success

THE PERSON


Intrapersonal
Intrinsic
I
MODES
Extrapersonal
Extrinsic
III
SCHOOL
MEDIA
V
ORIENTATIONS
II
FAMILY
IV
OTHER MEDIA
VI
GOALS

Chapter II

BACKGROUND

Man has long sought to understand himself by studying his fellow man. This concern with self may be seen throughout written history: in the early conceptions of individual functioning advanced by the classical scholars--Hippocrates, Plato, Aristotle; in the typology initiated by Galen and further developed by Jung, Kretschmer, Spranger, and Sheldon; in the penetrating fictions of Shakespeare and Dostoevsky; and in the pioneering efforts of Galton and Cattell who, in their studies of individual differences, furnished the bases for subsequent work in the field of mental measurement.

Extending from these efforts, reliable predictions of human performance have deeply concerned a number of psychologists and behavioral scientists. With the publication of Galton's classic Inquiries into Human Faculty and Its Development (1883), Cattell's Mental Tests and Measurement (1890), and Whipple's Manual of Physical and Mental Tests (1910), the study of psychological variability gained recognition as a field for scientific investigation. Developed for strictly scientific purposes, these publications concomitantly stimulated an interest in differential psychology and directed attention toward the practical uses of measurement procedures. Accordingly, a vast body of literature emerged that deals with measurable differences in human beings, their theoretical bases, and their unique qualities.

Most students of human behavior have had a similar goal--man's need to understand man--although the approaches vary. Some researchers have stressed a finite view of intelligence as all-consuming, never-changing, and basic to the entire personality constellation. Others have studied the kinds of intelligence required for specific situations. Still others have concentrated on man's emotions and his

affective life--those aspects of human functioning traditionally labelled personality traits.

Eventually these initial efforts as well as subsequent attempts to understand the phenomena of behavior gave rise to two special fields of study: (1) human assessment through the isolation and quantification of discriminant variables, and (2) human assessment in terms of holistic, dynamic qualities in personality. Both techniques have the same ultimate ends, in other words, the proper study of mankind by man and the valid prediction of man's behavior. In spite of frequent protestations to the contrary, the techniques are actually closely related. In fact, the accuracy of one method is dependent upon the comprehension of the other. Yet for many years the two approaches usually functioned in isolation, independent of each other.

Measurement

Beginning with Binet's early examinations of French school children and the 1905 publication of his test for assessing intelligence, investigators have more or less systematically measured differences among people. By 1910, psychological testing had been sufficiently applied to business and industry to enable Münsterberg (26) to summarize its impact. By the end of World War I, with testing so widely used in the United States Army, psychological assessment entered its boom years. The national needs for training and re-employment soon made apparent the parallel needs for general testing and selection programs.

The measurement of human differences was further augmented by vocational guidance efforts during the Depression years of the early 1930's; the intensive activities of the Office of Strategic Services in World War II; the expanded activities of the Veterans Administration, working in conjunction with schools and

colleges to test and counsel armed service veterans; the development of new statistical procedures for predicting behavior; and, most recently, the Committee to Assess Progress in Education under the leadership of Ralph Tyler and his associates (41).

Perhaps the most significant contribution of these attempts to understand man is the quantification of human appraisal and the isolation of discriminate variables for objective study. The main criticism that can be leveled against these procedures is, however, that in so measuring specifics the totality of the person has often been neglected. The examination of variables in isolation may fit into stringent research paradigms but it minimizes the usefulness of the findings. Exceptions may be found in certain projective techniques that sample many personality determinants; but these instruments demand other kinds of expertise not usually possessed by the average measurement specialist.

Personality Theory

At the same time that situation-specific tests were being developed, personologists were looking at people in different ways. A new frontier in human examination was launched when explorations of the unconscious were linked to the dynamics of observable behavior. This type of clinical observation, introduced by Charcot and Janet, was further enhanced by the works of Freud, Jung, McDougall and Stern and, to some extent, was paralleled in the laboratories by such experimentalists as Helmholtz, Pavlov, Thorndike, Watson and Wundt.

Although personality theory has traditionally "occupied a dissident role in the development of psychology" (12:4), it has not been without its own particular merits. Many prominent social scientists either originated theories of personality and human behavior or enhanced theories developed by others: Freud and Jung's analytic theories; the social-psychological orientations of Adler, Fromm, Horney, and Sullivan; the personalistic psychologies of Stern and William James;

the Gestalt tradition advanced by Wertheimer, Koffka, and Kohler; and the contemporary ideas of such men as Allport, Lewin, Maslow, Murphy, Murray, and Rogers.

The theories of these people are marked by both congruence and dissonance. Most tend to view the individual in a holistic manner and a preponderant number are concerned with unconscious dynamics as well as with observable behavior. A few have attempted to measure the effectiveness of their beliefs and to develop quantitative ways of prediction. Many depend largely on clinical-intuitive feelings and insights and often this non-experimental--sometimes anti-experimental--approach has made assessment difficult. Conceptions of human functioning that are based on "hunches" about unconscious dynamics and motivation do not lend themselves readily to objective analysis.

A Merger

Such is the background of man's attempts to understand his fellow man through relatively formalized procedures. By the early 1970's, the scientific origins of human investigation that had given rise to two somewhat independent but closely related fields of study--human quantification and personality theory--are beginning to merge. Although some psychologists and behavioral scientists still isolate specific variables, most investigators today recognize the totality of the person and the concomitant need to see the individual as he relates to his inner self and to the world about him.

People must be seen as people--not as uni-dimensional objects but as many-faceted beings. They are not to be viewed by one measure or number or concept. They must be perceived multi-dimensionally. This approach to human understanding makes no attempt to assign an all-encompassing label to the overall functioning of the individual. Rather, the person is seen as a total human being. His intelligence is appraised in terms of special strengths and special weaknesses rather

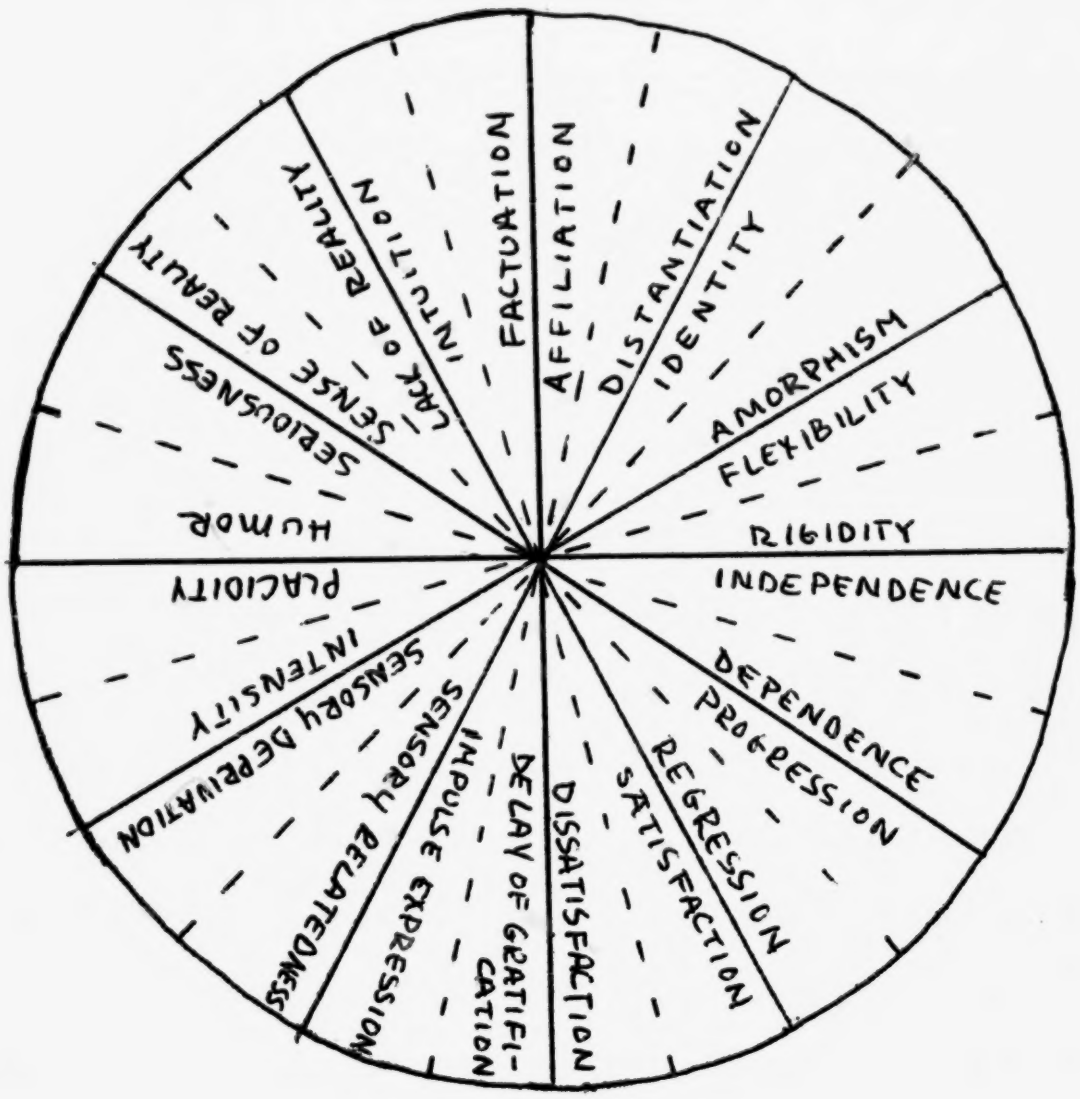
than as a bleak and often threatening number. His cognitive styles are considered a result of both intellectual functioning and personality characteristics, as non-static ways of coping with situations both intra- and inter-personal. The varied and sometimes confusing or conflicting characteristics that are generally subsumed under the concept of "personality" are all-inclusive and embracing traits, values, interests, attitudes, and functional styles.

Today's investigator of man must be as concerned with his subjects' feeling life as he is with his specific performances. The act is important; the feelings about it are equally important. The individual is viewed globally, heuristically, as the sum total of all his parts, the parts varying in intensity, in actuality, and in autonomy at different times and in different situations.

Objective appraisal of both groups and individuals is still important. However, if evaluation is to be valid for more than limited kinds of prediction, it can no longer depend simply on measures of achievement or on a singular affective or cognitive dimension. And if people are to be accurately assessed for purposes of vocational and/or academic guidance, if they are to be seen from a phenomenological point of view so that they can be understood in ways meaningful for them, then new methods must be considered in conjunction with the older and reliably-tested approaches.

Social demands have fostered this need for merger. Old methods have worked only partially and much of what we believe and feel is still too ambiguous to be comprehended fully. We move now into a new climate where individuality is both respected and feared, where society is changing more rapidly than ever before, and where many media for communication exist but where there often is a painful absence of actual communication between individuals. Now there is a need to approach society and its members in ways different from those employed previously.

THE MODES


FACTUATION
AFFILIATION
DISTANTIATION
IDENTITY
AMORPHISM
FLEXIBILITY
RIGIDITY
INDEPENDENCE
DEPENDENCE
PROGRESSION
REGRESSION
SATISFACTION
DISSATISFACTION
DELAY OF GRATIFICATION
IMPULSE EXPRESSION
SENSORY DELAYEDNESS
SENSORY DEPRIVATION
INTENSITY
PLACIDITY
HUMOR
SERIOUSNESS
SENSE OF REALITY
LACK OF REALITY
INTUITION

Chapter III

THE MODES: RATIONALE

The modes are the way the person demonstrates what he is about. They provide a conceptual foundation upon which the observer may build descriptions of an individual's behavior and they also represent a set of dimensions by which the person may understand himself. The modes are central to the model. Very possibly, they represent the deepest and fundamentally most dynamic portions of an individual's personality configuration since it is through the various modes that his expressions of feeling and his reactions to and about himself and others may be described.

In keeping with the general holistic thrust of this model, the modes are considered as representing traits held by all people but varying in intensity and frequency. This conception concurs with Allport's view of a "trait" or "personal disposition"; every individual possesses certain systems of action tendencies as well as smaller structures. These are integrated and "comprise the molar units of the total structure of personality. These units are often dynamic in their motive power, being 'functionally autonomous' of their historical forms" (3:295). Like Allport's traits, modes

1. have "more than nominal existence"
2. are more "generalized than a habit"
3. are dynamic in behavior
4. are empirical
5. are only "relatively independent of other traits"
6. are not "synonymous with moral or social judgment"
7. may be perceived "in the light of the personality which contains [them] or in the light of [their] distribution in the population at large"
8. are independent in that acts and habits inconsistent with a "trait do not prove the non-existence of the trait" (3:289).

Allport's trait perceptions include other views that are equally applicable to the modes in this model. For example, traits are described as being "alive" and since modes are extensions of human functioning, they too must be seen as viable. In all but the "Satisfaction/Dissatisfaction" sub-category, modes--like traits--always connote a tendency of some endurance even though they cannot all be expressed simultaneously. Nor should they be, since the ability or need for expression varies at different times.

There are twelve modes in The Person model that is given here. They are presented as polar ends of a continuum; but the poles do not imply an either/or condition. When the model is used to describe the behavior of a particular individual, the modes might be understood in terms of a continuum. Terms on the left side of the paired concepts are not always positive and those on the right are not always negative. Further, the extreme does not always represent an optimum since in many situations a mature person may demonstrate optimal functioning only when he is at less than either of the extremes. In the case of Flexibility-Rigidity, for example, a goodly amount of flexibility is desirable, but if there is too little central structure to the individual, flexibility then gives way to looseness.

Most people are able to demonstrate both sides of these dimensions. In fact, as with Jung's theory of opposites, the ability to express opposite mode characteristics may prove to be positively correlated with the highest stages of development (16). However, the fact that a particular mode is not apparent does not imply its absence. Every person is seen as having both a conscious (and thus potentially observable) side as well as a corresponding unconscious side. Accordingly, he possesses the two parts of every characteristic--identity and uncertainty about identity; ability to delay gratification and impulsivity; affiliation and alienation. It is the degree to which the individual demonstrates a

characteristic in his daily functioning that allows him to express himself as a person.

In a sense, the concept of modes is related to the concept of the autonomous ego, as expressed by Hartmann (13), Kris (23), Rapaport (31), and other ego-psychologists. These people deal with the ego in terms of the development of the reality principle in childhood; the integrative and synthetic functions it serves; the auxiliary ego processes of perceiving, thinking, remembering, and acting; and the defensive-coping mechanisms. The modes are expressions of both the ego and the id in that they affect human functioning, they are autonomous but interdependent, and they have their own sources of energy, interests, motives, and objectives. In ego-psychology, the ego is depicted as being a rational entity, responsible for intellectual and social achievements, and as being independent of the wishes of the id. Yet both ego and id must be understood if we are to view man's behavior in terms of a totality.

Modes also relate directly to the concept of ego strength, the various functions of the ego in its relationships with outside reality and within the person. It is a core concept representing a composite of dimensions, any or all of which are present within the individual, again to varying degrees. As a basic and central dimension--perhaps the most important ingredient of the person's makeup--ego strength is not in itself measurable. It may be behaviorally observed and evaluated, however, in terms of the way the individual functions in:

1. the ability to rebound, to emerge from challenging experiences
2. the ability to delay gratification
3. toleration of ambiguity and conflicting forces, both internal and external
4. acceptance of complexity
5. flexibility rather than constriction and/or authoritarianism
6. energy and creativity

7. intelligence

8. good reality testing

9. sufficient experience to provide the ego with opportunities to gain strength through growth

10. ability to relate to the unconscious, to become subservient to the self, and to tolerate regression when necessary for greater development in meeting the demands of the self--this at the highest level of development (4).

Ego strength is a basic dimension of the individual. The descriptions of the modes are predicated upon this concept, which undoubtedly accounts for the considerable amount of overlap between them. An attempt is being made here to describe the modes as somewhat discrete dimensions, but actually their overlap only reinforces the idea that they are directly related to the core of the individual and thus express his own being in all of its manifestations.

The modes are also related to the concept of needs, as viewed by certain personality theorists. For example, Fromm (9) postulates five specific needs that arise from the conditions of man's existence (these approximate certain of the modes): (1) the need for relatedness; (2) the need for transcendence; (3) the need for rootedness; (4) the need for identity; and (5) the need for a consistent orientation for viewing the world. The need for relatedness, which stems from the belief that man, in becoming man, has been torn from the animal's primary union with nature, may be seen in our mode category of Affiliation/Distantiation.

Man's urge for transcendence, referring to the need to rise above his animal nature and to become a creative person, relates to his ability to delay gratification and his impulsivity. Man also desires natural roots, his most satisfying and healthiest ones being found in a feeling of brotherliness (affiliation) with other men and women. However, he also needs a sense of personal identity and a feeling of uniqueness (Identity/Amorphism), an identity that can be obtained either through his own creative efforts or by identification with another person

and/or group.

Man's need for a frame of reference in terms of a consistent way of perceiving the world--what Fromm calls orientation--does not fit into the modes as do the other needs, but it does imply a sense of identity rather than amorphism and a sense of structure rather than rigidity, without loose fragmentation. Thus, it is apparent that this need skirts several modes and also is tied to the concept of ego strength discussed earlier.

Horney's primary concept of anxiety also relates to the mode constructs:

> ...the feeling a child has of being isolated and helpless in a potentially hostile world. A wide range of adverse factors in the environment can produce this insecurity...direct or indirect dominations, indifference, erratic behavior, lack of respect for the...[needs of the individual], lack of real guidance, disparaging attitudes, too much admiration or the absence of it, lack of reliable warmth, having to take sides in parental disagreements, too much or too little responsibility, overprotection, isolation from other children, injustice, discrimination, unkept promises, hostile atmosphere, and so on (15:41).

The individual can cope with these conditions by expressing one or more of ten specific needs, further divided into three categories: (1) moving toward people--the need for love; (2) moving away from people--the need for independence; and (3) moving against people--the need for power.

Other personality theorists have also posited needs that parallel the modes and thus may help to explain these categories. Murray's (27) concept of needs refers to conditions within the individual that are either internally aroused or set into action as a result of external stimulation. The need produces an activity and the individual maintains this activity until he and/or the environmental situation has been altered, thereby reducing the need. Some needs are accompanied by particular instrumental acts effective in producing the end desired. Others are not. From Murray's long list of needs, a few that are especially relevant to the modes are affiliation, autonomy, nurturance, play, rejection, sentience.

While no attempt is being made here to show how the modes differ from the characteristics postulated by other theorists, it can be noted that the modes are not seen in a hierarchical arrangement in the sense of Maslow's (25) need hierarchies. There are no modal levels that run from primary to well developed, and therefore it is not necessary for one mode to be demonstrated before another can be expressed.

There are twelve modes in the model of the person as presented in this paper. No mode is completely discrete but tends to overlap with one or another at a particular time. Each possesses a certain amount of autonomy and each contributes to our understanding of man. The modes that have been posited here represent important human dimensions, although these certainly are not the only features that might describe the person. With further study new dimensions may be suggested and others revised or deleted.

Chapter IV

THE MODES: DESCRIPTIONS

In this chapter the twelve modes that comprise this model are described. They represent the salient traits by which the person may be understood.

Affiliation/Distantiation

Like all the modes, this dimension is expressed in terms of diametrically different concepts. Other terms that describe affiliation are association, attachment, connectedness, relatedness, and self-extension. Conversely, distantiation is seen as alienation, aloofness, or detachment. While it is not presently known whether the concept applies to the self and/or to others, Affiliation/Distantiation refers to the individual's sense of relatedness. It implies the attitudes of introversion and extraversion, although here again, further study is needed to substantiate the presence or absence of these types.

If this mode is conceptualized as the degree to which an individual invests himself in involvement with others, then it might also be seen as the feeling function. The opposite of the ability to feel into or feel for another in this case, however, is not necessarily "thinking," as Jungian theory holds; and in fact, it is possible that the affiliated individual may also be the most "thinking" kind of person.

At the extreme, the most alienated person may be clinically described as the classic schizophrenic or the autistic child, who is cut off and removed from human contacts. In the "normally" functioning human, distantiation is viewed as a defensive mechanism that attempts to prevent or avoid personal hurt to the individual by acting as a protective screen or blanket. The distantiated person has been disappointed in his attempts to find warm satisfying relationships and he expresses this disappointment in terms of isolation from others, refusal to be tied

down or commit himself to anyone, i.e., the "lone wolf" syndrome. Such distantiation or separation is a movement away from others. Conversely, affiliation is seen as a movement toward people (15). While one may be affiliated or distantiated in differing degrees, the truly alienated person cannot allow himself to feel with or be related to anyone--perhaps not even himself. Similarly, the truly affiliated person is not completely able to cut himself off from others.

Erikson points to the eagerness of the young adult who, emerging from his search for identity,

> is ready for intimacy . . . to commit himself to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments, even though they may call for significant sacrifices and compromises. . . .The avoidance of such experiences because of a fear of ego loss may lead to a deep sense of isolation and consequent self-absorption.
>
> The counterpart of intimacy is distantiation: the readiness to isolate and, if necessary, to destroy those forces and people whose essence seem dangerous to one's own (6:264).

Keniston describes alienation as a cardinal tenet of the "beat generation." It is not limited to this group, however, for it also can be seen in other young people who become increasingly alienated from their parents' conceptions of adulthood and, indeed, are often distrustful of the views of anyone over thirty years of age. The adult world, then, is perceived by many adolescents and young adults as a "rat race." Although only a few "are deliberately cynical or calculating . . . many feel forced into detachment and premature cynicism because society seems to offer them so little that is relevant, stable, and meaningful" (19:47).

Affiliation/Distantiation is considered a fundamental dimension, dependent on early childhood experiences for its style of expression, and a key characteristic by which the individual may be described. Most people are able to experience both affiliation and detachment but if early life has greatly deprived

them of close security attachments, then it is unlikely that they will become affiliated with others.

Identity/Amorphism

Identity/Amorphism refers to the sense of certainty of self. It is closely related to the mode previously discussed and may be equated with the feeling of wholeness, of sameness or "I am-ness."

Although the search for wholeness is especially apparent during the period of adolescence, both pre- and post-pubescent periods may also be marked by similar quests for identity. For example, in spite of the concentration of adolescent energy or libido on identity problems, the very tendency to such identity depends on one's early experiences. The seeds that encourage this quest must be planted early--when the child is first able to recognize the difference between "you," "they," and "me." Similarly, the inclination toward continual search may actually be synonymous with development, since the self-actualized, individuated person is forever digging deeper into his unconscious processes in order to discover new dimensions of self. In these cases, the ego, as Klopfer suggests, can be seen as "functioning in the service of self-realization" (20:568).

Erikson has perhaps the most to say about the search for identity. He characterizes our present youth culture as a psychosocial "moratorium" on adulthood, providing the young with opportunities to develop their identities as adults.

> Young people must become whole people in their own right, and this during a developmental stage characterized by a diversity of changes. . . . The wholeness to be achieved at this stage I have called a sense of inner identity. The young person, in order to experience wholeness, must feel a progressive continuity between . . . the long years of childhood . . . and the anticipated future; between that which he conceives himself to be and that which he perceives others to see in him and to expect of him. Individually speaking, identity includes, but is more than the sum of, all the successive identifications of . . . earlier years. . . . The adolescent search for a new and yet a reliable identity can perhaps best be seen in the persistent endeavor to define, to overdefine, and to redefine oneself and each other in often ruthless comparison; while the search for reliable alignments can be seen in the restless testing of the newest in possibilities and the oldest in values (7:91-92).

> The key problem of identity, then, is . . . the capacity of the ego to sustain sameness and continuity in the face of changing fate (7:95-96).

In a society where roles are so recognized and sufficiently stable that children may readily fit into them, the main problem for young adults may be socialization. In a rapidly changing society, however, the prime problem is identity formation, since

> The youth culture . . . provides not only an opportunity to postpone adulthood, but also a more positive chance to develop a sense of identity which will resolve the discontinuity between childhood and adulthood, on the one hand, and bridge the gap between the generations, on the other (19:54).

Because the individual's actual behavior may veil his true sense of identity, this mode is often difficult to assess in specific situations. Nevertheless, certain cues to the sense of being may be apparent in such statements as "I'm sure I will" versus "I haven't the slightest idea of what I will do" or "I plan to be . . ." versus "I couldn't care less." As far as the school's role in any kind of educational situation is concerned, one of its greatest potential functions is that it is in a position to allow--perhaps even stimulate--individual development in terms of self-identity.

Flexibility/Rigidity

There has been a considerable amount of investigation concerning the dimension Flexibility/Rigidity. For example, Adorno, Frenkel-Brunswick, Levinson and Sanford's (2) study of authoritarian personalities; the examination of creative behavior by such men as Getzels and Jackson (10), Guilford (11) and Koestler (22); the Rorschach work of Klopfer and others (20); and Rokeach's (34) assessments of open and closed belief systems. Much of the literature on ego psychology considers flexibility to be saliently representative of the individual's ego

structure and thus the concept of ego strength leans heavily upon it (4;5).

Flexibility/Rigidity is closely tied to both the individual's cognitive manner of approach and the way he deals with others. In the cognitive sense, it includes the style in which given material is structured and the range or scope of the person's intellectual capacity. Since the tendency to be "cosmopolitan" in one's nature, versus "local" or "parochial," relates directly to flexibility, the observer who attempts to understand any given individual along this dimension might ask such questions as: Is this person tied only to the immediate present or can he look ahead in time? Can he extend his thinking beyond his own community? his own cultural group? and if so, to what extent?

In terms of the non-cognitive or affective domain, flexibility is basic to the ability to change directions and to move with a situation or feeling when necessary. Rigidity implies the opposite and is tied to dimensions of authoritarianism, dogmatism, and conventionalism.

As with the other modes, Flexibility/Rigidity does not imply an either/or condition. Seldom is an individual completely rigid or completely flexible, and, indeed, either position would be undesirable. Too much rigidity suggests that the need for structure is so great that the individual cannot move outside the parameters established by previous experiences. Too much flexibility, on the other hand, implies a looseness of ego functioning. Here again, the degree of flexibility demonstrated by the person is an important measure in considering his total being.

Independence/Dependence

Independence/Dependence is closely tied to the modes already discussed. The term is used to describe a dimension of human functioning that is both popular and critical. Recent literature dealing with student characteristics examines the part that school can play in the development of independence or autonomy (14;36).

For example, even though there is still a dearth of material about the changes in personality development of college students that are attributable to their academic exposures, some studies have suggested that autonomy is a key feature for differentiation of students. Trent and Medsker found that college persisters showed an "increase in autonomy . . . regardless of sex, ability, or socioeconomic level" (40:152), whereas students who did not persist in college and young adults who did not enter college indicated relatively fewer changes in autonomy four years after graduation from high school.

Erikson considers autonomy so significant a dimension of human growth that he includes it as one of his eight ages of man. He suggests that

> if denied the gradual and well-guided experience of the autonomy of free choice (or if, indeed, weakened by an initial loss of trust) the child will turn against himself all his urge to discriminate and to manipulate. He will overmanipulate himself, he will develop a precocious conscience. Instead of taking possession of things in order to test them by purposeful repetition, he will become obsessed by his own repetitiveness. By such obsessiveness . . . he then learns to repossess the environment and to gain power by stubborn and minute control. . . [which] is the infantile source of later attempts in adult life to govern by the letter, rather than by the spirit (6:252).

Autonomy generally suggests a cognitive style whereas the mode of Independence/Dependence in this model implies also an affective or emotional approach. Despite its popularity, it is a difficult concept to measure, especially when one considers that people who are most independent may well be those who are most aware of their own dependencies. Perhaps only the person who is secure enough to recognize his dependency needs can be truly independent.

Progression/Regression

This mode is synonymous with the concepts of fluidity and immobilization, flow and fixedness. It may be further understood in terms of the attitudes of optimism/pessimism that apparently extend from the general tendencies toward forward movement or regression.

Various theorists have dealt with this construct. Rogers, for example, maintains that

> Life, at its best, is a flowing, changing process in which nothing is fixed. In my clients and in myself I find that when life is richest and most rewarding it is a flowing process. To experience this is both fascinating and a little frightening. I find I am at my best when I can let the flow of my experiences carry me, in a direction which appears to be forward, toward goals of which I am but dimly aware. In this floating with the complex stream of my experiencing, and in trying to understand its ever changing complexity, it should be evident that there are no fixed points. When I am thus able to be in process, it is clear that there can be no closed system of beliefs, no unchanging set of principles which I hold. Life is guided by a changing understanding of and interpretation of my experience. It is always in process of becoming (33:27).

Adler's conceptualization of superiority is also tied to a striving for completion or movement: "Whatever [the] premises, . . . self-preservation, pleasure, equalization--all these are but vague representations, attempts to express the great upward drive" (1:398). And Jung (16) points out that in human developmental processes, there are both progressive or forward movements and regressive or backward movements. When there is progression, the ego is satisfactorily adjusting to the needs of the unconscious and the demands placed upon it by external situations; even opposing forces are co-ordinated, enabling a harmonious flow of psychical processes. Conversely, there is regression when the libido or psychic energy is interrupted in its forward movement. This does not imply negation, however, as it does in the traditional Freudian sense for, according to Jungian theory, it is through regression that the ego may find a way around an obstacle in order to proceed ahead once more. Indeed, eventual progression may be stimulated more rapidly and explicitly <u>because</u> of this regression.

Progression, as used here, represents a movement toward a goal--general or specific --in other words, positive directedness. Perhaps to reconcile both Freudian and Jungian theory, regression may be conceptualized as a movement backward, a possible way of recouping energy for later forward thrusts but now

described as a static, even a depressive, mode of behavior. Whether this type of regression is temporary or of considerable duration cannot be established by most personality assessment devices. Rather it requires longitudinal examinations. In any case, progression implies a movement up, ahead or forward while regression suggests a pulling or pushing down that at least temporarily impedes progress.

Satisfaction/Dissatisfaction

The modes that have already been discussed and those that follow are not especially tied to time. They are all rooted in early childhood experiences and change in differential degree with further development. While the tendencies to Satisfaction/Dissatisfaction are also dependent on early conditions and family experiences, a more pointed temporal quality is implied here than with the other modes. Accordingly, the assessment of these dimensions cannot be as reliable as that of less temporally related traits.

In this model, satisfaction refers to the tendency to be satisfied with a certain situation, with one's environment, plans, etc. Dissatisfaction implies unhappiness with these same conditions. A good day, a pleasant experience, a momentary happiness, or, conversely, a poor day, an unpleasant experience, a momentary sadness may easily affect the way an individual would be described or would describe himself according to this trait.

In terms of trying to gain more reliable indicators of Satisfaction/Dissatisfaction, it might be necessary not only to inquire about the person's feelings or attitudes regarding a special point of reference at a particular time, but also to compare such responses with different situations over a period of time. In this way, greater understanding may be gained about the types of situations or

conditions that affect different people in different ways. The reconciliation of these differences might then serve as a guide to vocational, academic, and personal planning.

Delay of Gratification/Impulse Expression

Closely tied to the psychoanalytic concepts of ego and id, Delay of Gratification/Impulse Expression is a dimension by which ego strength may be inferred. Many social institutions reflect the value culture places on delay of gratification. The concepts have been studied by several investigators who have attempted to relate either the expression or postponement of archaic forces with other manifestations of behavior.

According to certain self-styled "folk definitions," Maslow (25) describes self-actualized individuals as having the capacity to appreciate good times and to capture "peak experiences" of living. Mature people exhibit a freshness of appreciation that is revealed by their responsiveness and spontaneity and on the other hand, they are also able to plan ahead and delay immediate gratification in order to attain future goals.

Kris' theoretical posture (23), expressed in his concept of "regression in the service of the ego," suggests that the person with a strongly developed ego is able to express primary processes readily because he knows he can exercise the requisite control when necessary. Artists and other gifted individuals demonstrate this ability to strike a balance between expression and delay and when functioning at their best, they act within a well integrated framework of individuality.

The line between these two variations of expression may be very thin indeed. Neither extreme is desirable and it is difficult to establish a balance because the mature individual must be able to exercise both control and spontaneity. Thus this dimension is seen not so much in terms of a continuum but rather as two

opposite forces that vie for importance at different times under varying conditions. Perhaps maturity is most firmly established when the person recognizes the general ebb-and-flow nature of these traits and does not worry about his ability either to delay gratification or to express impulses.

Sensory Relatedness/Sensory Deprivation

This dimension is best expressed in terms of tactual materials, the Rorschach determinant "Fc," or Harlow's concept of "terry cloth needs." In these cases the reference is to the gratification of primary instinctual needs through the sense of touch and feel. Thus, the person who has had his security needs met in his early-childhood experiences is able to use texture in differentiated expressions of affectional needs. Conversely, the person who was not able to satisfy the infantile cravings for contact is either unaware of these needs or else unable to express them in a positive manner.

In "Fc" responses to the Rorschach inkblots, Klopfer suggests that the differential use of "tactual, textural" qualities in the blots indicates

> . . . an awareness of and acceptance of affectional needs experienced in terms of desire for approval, belongingness, and response from others, retaining a passive recipient flavor but refined beyond a craving for actual physical contact. It is believed that this is a development essential for the establishment of deep and meaningful object relations and that it occurs only where the basic security needs have been reasonably well satisfied (20:273).

Inkblots, of course, are not the only means by which this trait may be observed. The desire for fuzzy animals, the ability to become involved with people on a "person" basis, the emphasis on feeling dimensions as well as thinking dimensions are all related and may be found in everyday behavior. This characteristic reflects sensitivity to self and to others or the absence of such sensitivity.

Intensity/Placidity

Intensity/Placidity refers to the amount of involvement invested by the individual--in himself, in others, in situations outside himself. It appears to

be closely tied to the Identity/Amorphism dimension in that one can allow himself to become truly involved only if he is sure of himself and his own identity. This applies to personal situations as well as to academic and vocational commitments.

The tendency toward intensity or placidity is, of course, rooted in early experiences and developmental patterns. Like Satisfaction/Dissatisfaction, this mode denotes a kind of temporal quality. One can become involved in some things, apathetic or lackadaisical about others. In regard to a particular object or situation, some momentary conditions or certain stimuli may determine the person's reaction. Thus, if things are going well and the individual feels relatively secure, he can allow himself to become involved in an activity, in a person, in self, whereas under less than optimum conditions, he may not be able to permit himself this kind of involvement.

Sense of Reality/Lack of Reality

This mode is probably as closely related to the core concept of ego strength as any other trait. A large body of literature deals with reality testing, reality orientation, and reality rootedness. Much of this is tied to psychoanalytic points of view--theoretical positions regarding the reality principle, relations of the ego to the id and the ability to express both primary and secondary processes.

Since the very definition of "normality" implies a certain rootedness in reality, the "normally" functioning person generally does not raise questions about what is real and what is not real. As with the capacity to express impulses, however, it is often only the mature person who is able, since he is secure enough, to entertain non-reality when he so desires. This may be perceived in playfulness, artistic expressions, humor, and fantasy. The secure,

mature person who manifests considerable ego strength can allow, on selected occasions, a certain amount of unreality to permeate his functioning while the less mature, emotionally handicapped person must be more rigid in his control. Thus, the concept of reality--and its opposite--are hardly discrete, but rather they are closely tied to several other dimensions in this model: Identity/Amorphism; Flexibility/Rigidity; Delay of Gratification/Impulse Expression; and Humor/Seriousness.

Humor/Seriousness

The concept of humor and seriousness hardly needs explanation. What might be discussed, however, are the dynamics behind the expression of these traits as well as the specific experiences that allow one to be humorous and the conditions that stimulate seriousness. Certain important questions could be asked when we are assessing this dimension, for example, is the individual always serious? Is he always so "funny" that no one really knows what or how he feels (a "Pagliacci" perhaps)? How consistent are these expressions? and how appropriate? Are they reality-oriented? At what level of humor are they? Is clever humor expressed only when the individual is under pressure and therefore, is it an expression of defensiveness? Does the serious atmosphere permeate even when the situation appears light and gay and, for most other people, is conducive to a certain frivolity and looseness?

Intuition/Factualism

Until recently when certain of the "hard sciences" began to recognize it as a serious way of gathering knowledge, intuition was usually disparaged in scientific circles. Philosophers and other people interested in the dynamics of personality have recognized intuition as a special type of functioning that is

expressed by certain individuals. However, they usually saw it as the special province of women and specially gifted creative people. Many researchers in the social sciences completely rejected intuition as a method of perceiving objective reality. Its potential value in evaluation was, and in certain circles still is hardly respected.

On the other hand, it has been suggested that scientists who appear to understand without having to learn to understand work with and not against intuitive powers just as artists do. Jung describes intuition as the psychological function that

> . . . transmits perceptions <u>in an unconscious way</u>. Everything . . . can be the object of this perception. Intuition . . . is neither sensation, nor feeling, nor intellectual conclusion, although it may appear in any of these forms. Through intuition any one content is presented as a complete whole, without our being able to explain or discover in what way this content has been arrived at. Intuition is a kind of instinctive apprehension, irrespective of the nature of its contents . . . Intuitive cognition . . . possesses an intrinsic character of certainty and conviction which enabled Spinoza to uphold the "scientia intuitiva" as the highest form of cognition (16:567-68).

Conversely, factualism depends on facts and observable objectivity. The individual who needs to substantiate all his ideas, who depends upon absolute knowns for his understanding, appears to be operating in a direction that is opposite to intuition. Both approaches, however, may be difficult to observe since they do not entail overt expression.

Summary

This chapter has described the twelve dichotomous pairs that comprise the category of modes. As further study substantiates and refines the model, it is likely that some modes eventually will be collapsed into dimensions that reflect two or more of the current modes and that some will be deleted. Although certain of the modes will probably continue to be meaningful, it is probable that in time

other dimensions will be added to the list now in use. Certainly the traits and characteristics postulated by other theorists could be useful to include.

It would seem that as more is learned about people and the multifarious ways in which they function, more ways of understanding them will emerge and subsequently will give rise to different ways of conceptualization. Whatever systems are yet to be developed, or whatever new approaches will become evident from what is already known, it is hoped that the modes presented here will reflect a meaningful approach for the person who desires to know more about himself and for the outside observer who would understand him.

Chapter V

THE FAMILY

Positively or negatively, in ways that may be both subtle or evident, the individual is invariably tied to his family or to his image of the family. Accordingly, the category Family has been placed in the intrapersonal or intrinsic portion of the model presented here, closest to the modes of the person.

Often it is impossible to separate the characteristics that are unique to the individual from those that are reflections of his parents and siblings, and the actual influences of his family upon him may be obscure. In spite of this difficulty in differentiation, the assessment of family influences has been such a popular source of study that the primary group is often considered to be the main link between society and the individual.

In cultures where a father's position is almost automatically extended to his sons, the family characteristics are generally inextricably interwoven with individual traits. In our own society, an informal appraisal of the person often begins with the simple question, "What does your (his) father do?" Colleges and universities give special consideration for admission to sons and daughters of their graduates; fraternities, sororities, and private clubs respect the legacies of older alumni and club members; and business organizations are often traced through direct family lineage.

In their efforts to study individual characteristics, several researchers have attempted to isolate general kinds of family influences. There are numerous studies of socioeconomic backgrounds of college students, for example, and in many cases these are excellent, though limited, sources of data.

Since the educational structure is frequently seen as a direct channel for upward movement, much research has focused on family mobility patterns (24;37).

On the other hand, very little attention has been given to the fact that before long, higher education in the United States will undoubtedly be considered commonplace for most young adults, thus minimizing the image of college as a force toward both upward and downward changes in socioeconomic status.

In this model, the family will be discussed from five points of view. These are cohesiveness, school emphasis, nominal data, awareness, and other emphases.

Cohesiveness refers to the general feeling of protectiveness and closeness that is experienced in the primary family. This includes both the individual's memories of his family at the time he was growing up and his current feelings regarding parents and siblings. Does the person feel close to his family? Does he understand how his mother feels about such things as her work? Is he aware of his parents' ambitions for him? Or, on the other hand, does he hold himself aloof from his family? Does he entertain an indifferent attitude about their desires and aspirations?

School Emphasis of the family refers to attitudes that are held regarding academic matters. Is it important for the parents that their child complete the baccalaureate? What was the academic background of the father? the mother? Only a few studies have attempted to isolate such potential sources of influence on the individual's academic orientations. Yet, they are important dimensions of any appraisal of the individual, either by the person himself or by outside observers.

Socioeconomic, Ethnic, and Religious Data require little explanation since they provide the usual type of nominal information typically gathered about people. What might be noted is that this material has uses that are seldom recognized or employed. Since most studies that include this type of data tend to compare

people of different socioeconomic levels, ethnic and religious backgrounds, it might be meaningful to make comparisons of people in homogeneous groups. For instance, given that such and such parameters are held constant, what then are the important correlates of behavior or what information about the family provides the more efficient predictors of the criterion variables?

Awareness about the Family's Feeling, Thinking, Being have seldom been studied in group investigations, even though such material provides valuable information in the clinical situation. In order to understand the person it is important to know about his family experiences, how the family is perceived in terms of its cohesiveness, and what the family background is. It is also important to understand the degree of awareness that the individual has about his family, about their thoughts and feelings. This dimension is, of course, closely tied to the modes of Affiliation/Distantiation and Identity/Amorphism.

Other Emphases include the family's orientations toward vocations, recreational activities, travel experiences, peer groups, etc., and what these mean to the individual.

Chapter VI

SCHOOL AND OTHER MEDIA

School and other extrinsic forces acting upon the person are important considerations in his assessment. However, they cannot be perceived solely as outside agencies but rather, in terms of interactive processes which act as both input and output to the individual. Any person and what he brings of himself to the situation may be seen either from his own perspective or from the situational perspective. Thus, he may be either subject or object; and what he derives from his experience with these externals can be understood in terms of his own phenomenological frame of reference and the forces themselves. Both are stimuli; both are responses.

Because of this dual quality and because of the subsequent recipient-incipient phases of the interactions between man and the environmental conditions confronting him, these important variables are called media in this model. Essentially, they are situations that influence the individual's movement from one point to another. In this discussion, the media will be described in terms of four sub-categories: directedness, movement, impact of significant others, and activities.

Directedness

Higher education in the United States might be described in terms of its special emphases. When education beyond high school was, in effect, selective education for an elite group, its scope was as limited as its accessibility to the general population. Although the colleges prepared ministers and teachers, the primary stress was on a liberal education curricula rather than on specific training programs. Gradually, with more people involved in higher education, professional and vocational courses became popular and, with the introduction

of the Morrill Act, land grant colleges soon were explicitly in the business of vocational preparation. As more people were enrolled in colleges and universities, a greater diversity of courses in both liberal and vocational curricula resulted.

During the late 1960's, a new trend appeared. It followed the focus on man's psychological development that resulted from the influences of Freud, Jung, Adler and other dynamicists. This trend has been described by Pace (28) as the "personal universe," highlighting man's awareness of the dynamics of behavior and his interpersonal interactions. Accordingly, a new emphasis has been put on the person and his idiosyncratic processes. Consistent with, and even anticipating, this tendency, Sanford (36) early recognized the affective/cognitive issue in higher education and suggested that academic goals, academic achievement, and vocational preparation cannot be the only concerns of college, since all educational goals must be related to the development ensuing in the student's personality.

Some schools and colleges have recognized this need of the person to be involved with self and the potential importance of school as a developmental agency. They have provided new curricula, encouraged sensitivity training group interactions, and have instituted special "search" courses that often center on the "person" and his unique intra- and interpsychic experience. Other schools have chosen to ignore--at least publicly--the current push toward the person but have had to permit experimental and extension courses to be added as non-credit, extra-curricular offerings. Whether recognized or not a new type of curriculum may be evolving that emphasizes the individual and his affective domain rather than one that focuses exclusively on his cognitive and vocational demands.

The student who is enrolled in a two-year college or in a university might think of higher education in one or all of three ways: (1) as a traditional base for attaining a liberal education, (2) as a place for vocational preparation, or (3) as an environment where he can just "be" and can examine himself and his own processes in order eventually to establish his own identity. Just how he consciously or unconsciously views the college and just what the college really becomes for him in large measure determines what he will derive from his academic experiences. If a person who is primarily practically oriented and is desirous of training for a trade or a profession finds himself in an academic situation that stresses theoretical learning, then the incongruity between his own directedness and his environment may result in disinterest, dropout, ineffective learning and/or unhappiness and discontent. The same practical minded individual in a technically geared organization may fare quite differently. The highly person-minded individual in a highly structured cognitive situation, on the other hand, may seek answers to his quest for self through non-academic avenues, while in a more liberal, psychologically determined environment, he tends not to look elsewhere. Thus in any appraisal system, both the school environment and the person's own directedness demand consideration.

Movement

The school is an extrinsic force. However, its impact or effect is, at least in large measure, dependent upon the way the person internalizes the concept of "school." His own approach and the way he interacts with the academic milieu depends not only on external patterns but also relates to--and is itself--a primary and basic characteristic.

Discussing the importance of studying the young adult in higher education

and the potential impact of the college years, Sanford suggests: "To say just how the curriculum, or the various parts of it, may be utilized to induce developmental changes in the personality is probably the central problem of educational research" (36:39).

In spite of today's heightened awareness of the individual, most schools still emphasize the predictions of "good" performance in academic subjects rather than consider the kinds of development that might be achieved in the educational process. Some students may move toward education, accepting its demands and hopefully may profit from the academic exposure, while other students may shy away from school, adapt a laissez-faire attitude, and count themselves among the non-committed youths who neither accept nor openly reject the educational organization. Still others move against the school, its personnel, and all that it represents. They fight the system, become dissatisfied voters, active militants, or concerned protagonists.

The lines cannot be clearly drawn since people often have mixed feelings about school. The predominant attitudes that govern their actual movement--toward, away from, or against--may, however, reconcile the effectiveness of the school situation on student behavior and change.

Impact of Significant Others

This category includes four groups: faculty, peers, other non-family personnel (counselors, non-school friends, etc.), and family. The same type of ordering into four areas may apply equally well to other media and thus can be useful in various appraisal systems.

Early publications about school and its multifarious impacts upon children and young adults have centered chiefly about the person himself--his abilities,

handicaps, successes, and defeats. Later reports included faculty and staff and eventually, the entire academic environment entered the picture. Answers were sought to such questions as: Are there identifiable specific and optimal physical conditions for learning? For how long a period can one attend school? What is the most effective school program in terms of time dimensions? With what types of teachers do students interact best? Is there one special kind of instructor who is most effective? Aside from the person himself and the faculty he encounters, who else is important in the student's life? And how? What is the influence of peer groups? of family?

The questions could go on forever; the answers swell the educational and psychological literature. There is no dearth of material pertaining to the impact on the student of physical conditions and significant others. Among the many studies of faculty influences are those of Adelson (1962), McKeachie (1954, 1956, 1958, 1962), Reisman (1959), and, more recently, two studies of faculty personalities and their relationships to teaching performance by Brawer (1968) and Cohen and Brawer (1969).

Among the several studies of peer groups, Sanford (1956), Smucker (1947), and Sussman (1960) discuss their effectiveness in helping students achieve independence. Bushnell (1962) and Freedman (1956) deal with the general emotional support offered by these groups and alternative sources of gratification. Pervin (1966) discusses their effects in voluntary withdrawal from college.

Family influences have been discussed elsewhere. For a complete report about the impact of faculty, peers, and others on an individual's schooling, the reader is referred to Feldman and Newcomb's notable <u>The Impact of College on Students</u> (8).

Activities

Most reports about school and college curricula deal with programs that are offered within schools and for which academic credit is generally given. Functions that are best described as extra- and a-curricular may, however, be equally important in the student's life.

It has been pointed out by Baird, Richards and Holland (1967) that the larger the school, the less inclined the student is to participate in extra-curricular activities--athletics, publishing and theatrical offerings, special musical and pre-professional groups, etc. For some people, however, these activities comprise the most important part of the academic experience and, consequently, they warrant consideration. A-curricular activities are those that do not relate to the school situation but do assume some degree of importance in the students' lives. Church-related activities, gang participation, concentration on employment or recreational events (traveling, games, etc.) may all be significant for the student. In fact for some people, the school merely becomes an ineffectual framework, and non-school involvements are perceived to be the most important experiences of the school years.

Summary

This section has described some of the ways that the school might be assessed in terms of its interactions with and effects upon the students. While every dimension may not be relevant, it is conceivable that several are meaningful for the individual, his own evaluation of himself, and the way an observer appraises him. With certain modifications, the same dimensions that hold for the school as a medium for human questioning may apply to other areas. For example, the individual may focus a preponderant

amount of attention on his vocational or professional choices, and therefore the objective observer must be cognizant of these areas. Similarly, the individual may invest considerable time in travel and what importance these experiences hold must be considered in every effort to understand him. The list, of course, may be extended to include all organizations or mediating influences that affect the individual and the many ways in which he functions.

Chapter VII

ORIENTATIONS

This category refers to the direction of libidinal flow manifested by the individual, the sense of involvement, and the intensity of energy focused on particular areas of functioning. As in Werner's cognitive schema (42), it would appear that all orientations originate as rather undifferentiated attention centers; then they develop, intensify, and expand to include various specialized features within narrower, more concentrated fields of emphasis.

The six orientations bring together several dimensions that are of considerable potential value in helping both the individual and the outside observer describe <u>what the person is about</u>. Included are several concepts that have interested psychologists for years, i.e., interests, attitudes, values, and needs--however, except for the primary needs of hunger, survival, etc., the orientations are more perceptible than needs. They lie somewhere between the motivating forces or dynamics of behavior and the actual behavioral manifestations demonstrated by the modes. The relationship between modes and orientations may be perceived in terms of a seven-layered cake, or better still, perhaps, a marble cake, wherein various needs, feelings, interests, and so on are expressed at different points. Thus, both conscious and unconscious contexts appear, depending on where one slices the cake and to what extent he is able to look objectively at its color and texture.

The orientations approximate Adler's "style of life" concept (1). Believing that each person holds the same goal of superiority or upward striving, Adler maintains that there are various forms or ways of working toward that goal. The particular style of life exhibited by an individual is <u>the</u> principle by

which he functions. As the whole and major force, it commands all the various parts of his being. One person may strive for superiority through muscular efforts; another, by means of intellectual development. In any case, each person's behavior springs from the essential style he developed early in life. He learns, perceives, and retains that which best fits his particular style, and subsequent experiences are assimilated according to it. Adler maintains that since the feelings, attitudes, and apperceptions became fixed in the first years of life, it is practically impossible to change one's essential style. There may be newly acquired ways of expressing a unique life style but these are merely particular instances of the same basic style that was formulated earlier.

Other personality theorists' views are also related to the orientations. They are, for example, connected with Jungian typology and its classifications of attitudes (introversion and extraversion) and functions (feeling, thinking, sensing, and intuition). As with the functions, most individuals emphasize one of the six orientations and this subsequently appears differentiated from the others, playing a prominent role in consciousness. Again, as in Jung's system, it is conceivable that there is a superior orientation as well as an inferior or less differentiated orientation that may express itself in dreams, fantasies, and aspirations. In the well developed and mature individual, the four functions are synthesized, as are the features of the six orientations.

Various conceptions of attitudes and values are of use in describing the orientations presented in this model. One individual, for example, may value ideas and theoretical structures, another may emphasize the material, while still another prefers to think about and work for social causes. Even when people are described in terms of their values, however, there has been little attempt to

understand specific differences between these forces. Rokeach's hierarchy of values (35) presents one way of studying these differences, a scheme that has decided implications for this study of orientations.

The six orientations are presented below.

Involvement with Ideas

People who tend toward ideas are involved with a thinking and intellectual approach to life. They may or may not be academically oriented but when they are, they generally prefer a "well-rounded" education, choosing school courses and vocational goals that require theoretical, often scientific, styles. Whether in or out of school, "idea" people are concerned with the pursuit of knowledge through books and verbal media and prefer to think through rather than to act out problems. They enjoy complex, ambiguous situations and often hold unconventional value systems.

Involvement with Esthetics

People who are oriented toward esthetics seem to appreciate beauty for beauty's sake. They are generally individualistic or creative and are frequently fairly emotional in their approach to school and work. While many esthetically oriented people are creative, they do not hold a monopoly on creativity. In terms of the Jungian functions, the esthetic person may be seen as the sensation type, he depends on and works through his senses.

Involvement with the Personal

Perhaps this type of individual is best understood in terms of the phrase employed so often in this paper--the person who is concerned with what he is about. Although "personal" may imply egocentricity, the personal-oriented person may have interests beyond himself. However,his quest for self-knowledge is

paramount. Information gained about other people and other sources tends to be sifted through the individual's own perceptions of self.

Involvement with Others

This type of person is generally sociable and always concerned with others. He is "responsible, humanistic, frequently religious, has both verbal and interpersonal skills...and prefers to solve problems through feelings and intrapersonal manipulations of others" (17:17).

Involvement with the Practical

People who are oriented toward the practical emphasize material things over the other orientations. They seem to prefer business occupations that require numerical abilities. They are often concerned with power, leadership, and status and are usually enterprising and expedient in their approach.

Involvement with Motor Activities

This orientation includes a variety of interests--from athletics to minute motor tasks. The levels at which a motor-oriented individual may operate cover a wide range of levels and fields of interest (32), but in all cases, motor-oriented people utilize the kinesthetic sense.

It should be apparent from these brief sketches that it is a rare person who is entirely "pure" in his orientation. Indeed, it would be a narrow individual who was interested in only one sphere of activity or one singular approach to life. People do have particular interests and special attitudes about certain dimensions but the degree to which they are involved in the six categories described here is the clue to their own particular orientation or constellation of orientations.

Chapter VIII

GOALS

Consistent with the emphasis on the person--that is, the dynamics behind his behavior and the special styles of his involvements--is the consideration of his goals and expectations. There is a great deal of material available regarding this subject, perhaps because the topic is relatively easy to define and the questions are relatively easy to answer. Whatever the reasons, reports are readily available about goals for people in special occupational and academic fields; this is information on which academic and vocational counseling rely heavily.

As far as educational goals are concerned, students have frequently been asked to rank their expectations in terms of the importance held for them. Usually such requests ask about diffuse, generalized goals of the ideal college rather than about goals that might be personally important to the respondants. Certainly there can be discrepancies between these two sets of expectancies (38).

Feldman and Newcomb point out that

> The educational goal most extensively endorsed by freshmen is either the goal of a basic general education and appreciation of ideas or the goal of vocational training and development of skills and techniques. Which one of these goals ranks higher in percentage of endorsement depends on the school under study . . . Usually in third place . . . as a general or ideal educational goal for freshmen is the development of one's ability to get along with different kinds of people or the enhancement of other interpersonal skills. More often than not, this goal decreases in importance by the time students are seniors--but not enough to change its rank order. Of lower importance to freshmen, except in one study at Harvard, is the goal of development of one's knowledge and interest in community and world problems (8:16).

Goals are often intermixed with values. In fact, goals may actually represent the result of orientations that are tied to special values, although such a merger suggests an over-simplification. The enunciation of specific goals and the procedures developed for their attainment may well represent the work of a lifetime. The idea of continuing education and the process of individuation or self-actualization all imply a hierarchy of goals and values that is built on short-range as well as long-range determinations.

The material presented in the preceding chapters has described the individual in terms of his modes, family, school and other media, and orientations. To a considerable extent, these dimensions all depend upon past experiences. Goals and expectations, however, are formulated in terms of the future and they require a different type of perspective from that typically employed in analyzing the other information. Whether they are fairly immediate or embodying long term conceptualizations, whether they are merely temporary and changeable or difficult to appraise in one's daily functioning, goals are important considerations in the assessment of the person. This chapter will define some ways of looking at goals since they are important inputs to human observation and understanding.

If the sense of directedness is seen as a primary construct which might be useful in understanding the person, then it becomes necessary to postulate certain ways of examining goals. Special categories of goals could be developed and the directedness of the individual could be assessed in each of these contexts. In this case, directedness is seen as the degree to which the individual meets four criteria: designation of academic, vocational and personal goals;

the establishment of definite steps relevant to the attainment of the designated goals; the certainty of how one's future life (for example, five years ahead) will fit into the designated goals; and the realism of the plans in terms of past performances, abilities, interests, and so on.

The individual who evidences a high degree of directedness is able to ask himself certain questions and expects reasonable (although perhaps not immediate) answers to them:

What are my academic goals?

What are my personal goals?

What are my vocational goals?

How certain am I that these are indeed definite goals?

What steps have I taken to realize these goals?

How successful am I in this realization?

To what extent would I change my environment or change my personal orientation in order to achieve these goals?

What could make me change these goals?

If change were really necessary, what would I do?

On the other hand, the person who has a low degree of directedness can only ask: What should I be asking myself?

Goal Definition

In order to determine the extent to which individuals are goal-directed, three categories are postulated: definition of goal, certitude of goal, and goal success. For purposes of this conceptualization, goal definition is the articulation of academic, vocational, and personal goals.

Academic goals concern the individual's educational directions, whether these are directly related to an academic institution, are extra-curricular in nature, or are independent of formal educational organizations. Vocational goals focus on one's working world. Their foundations lie in his previous experiences and often they are the result of direct family influences, family and community work patterns, academic interests, and the special orientations of the person. Personal goals are more difficult to delineate than academic or vocational goals, but they are equally important and in fact may be even more basic and more pervasive. At this point we are concerned primarily with goals and expectations that appear to develop out of the affective rather than the cognitive domain. Essential input sources to these personal goals are one's attitudes, values, special views of society and self, environmental perceptions, and the very "I-ness" of the person.

Goal Certitude

The second determinant--goal certitude--in this scheme for ascribing individual directedness is closely tied to the Sense of Reality/Lack of Reality mode. It can be explained by means of examples that include the three general goal types--academic, vocational, and personal. One might describe a fairly immediate goal to be the desire to roam the world for the next four years. This, however, would be unrealistic if the person has also declared his intention of becoming a physician within six years subsequent to his present sophomore year, if he thoroughly dislikes such subjects as chemistry, mathematics and physiology; and if he prefers solitude rather than being with others.

Such a picture of inconsistency between long-range goals, attitudes and interests, and immediate goals is in sharp contrast to the person who states a desire to become a physician and is a science major in his second year of college,

expects to achieve his medical degree within six years, and enjoys rote learning, solving scientific problems as well as trying to help others.

Goals Extended

In order to describe the person accurately, it is necessary to be aware of his own special goal system as well as other dimensions of his being. Understanding is also based on the predominant goals of the extrinsic institutions that confront him. There may be both incongruities and similarities between personal and institutional goals but in all cases, some kind of relationship does exist. When understanding of the individual determinations is augmented by an understanding of institutional goals, then predictions of future behavior and redefinition of criteria are more valid. Murray's need/press concept (27) is very much in evidence when questions arise about the individual and his interactions with significant others in specific situations, and the achievement or lack of achievement of his goals.

Chapter IX

PROSPECTUS

To understand the person and what he is about is one thing. To relate the knowns about this person to his psychological and interpersonal worlds is another matter. And yet another is to move along with his process of being, predict his behavior, and plan for opportunities that will provide the optimal paths for his further growth and development.

Most theories of personality and most typological systems that attempt to order people into particular categories express certain "givens" about the person, both in relation to himself and to others. Some schemes stress such variables as the salient characteristics of personality while others deal with rather general parameters of the environments confronting him--the school, vocational situations, the army. The more encompassing the theory, the larger its potential scope of pertinent variables. The greater the accuracy of the interpreted data, the clearer it emerges into a holistic system that can heuristically, dynamically, and accurately portray man and his behavior.

This paper has presented a model of the person. It has attempted to show how, in his many ways of being, man affects and is affected by intrinsic and extrinsic forces acting upon and through him and how he develops particular approaches to life that either build upon or reject his previous experiences.

It was proposed earlier that, for a model such as this to be useful both to the individual and to the outside observer, it must allow the observer to get phenomenologically within the person's frame of reference. If one is successful in so doing, how can this information and these new insights help the individual plan his future course of events? In what way can we look at

the model and develop ways to test the premises upon which it has been built? How can the data most effectively be reported? What uses can be made of the data? Can this information be utilized to develop further hypotheses about future situations and behaviors? In terms of the proposed model, what are the dependent variables that might be generated to aid in the further understanding of man and his many ways of functioning?

This chapter discusses certain dependent variables that might be used in designs where the person, as seen through this model, is the subject of study. It also describes briefly some general ways in which the design might be used and, in more detail, one approach currently being employed to test the model.

Dependent Variables

The notion of dependent variables implies a design in which specifics are established, parameters are defined, and set criteria are designated. Since this report has concentrated on the model rather than on a particular method of research, the possibilities that it holds for establishing definite criteria might be discussed in terms of certain questions. For example, what types of schools lead to what kinds of affective and cognitive changes in what different kinds of people? Do individuals who are similar in regard to a specified number of modes also have similar orientations? Do these same individuals rank values in the same order? Do they hold common academic and vocational goals? If the profiles of 100 students in one school are similar to the mode characteristics of 100 in another, are similar school patterns and experiences also suggested--even if the schools are thousands of miles apart? In other words, are basic traits of personality and styles of expression more important than the environmental conditions, or is the reverse true? Are the modes truly fundamental

variables that discriminate among groups of people, or are other conditions more useful in differentiating among people who are considered "homogeneous" in other respects?

In terms of the six orientations described in this model, we might ask whether there are correlations between them and specific reactions to media? **to the goal designations?**

As far as the media are concerned, do student reactions to faculty relate to their basic modes and orientations? Or, on the other hand, are the media really forces that exist outside the person and do not affect either his feelings or his attitudes? Are there differential influences on these same modes and orientations that are stipulated by different organizations?

The questions posed above lead to further questions about school functioning and experiences and the effects the school might have on the person. It has been suggested that school can play an important role in the emotional development of the individual as well as in fostering his growth along cognitive dimensions. In fact,

> our increased sophistication in the behavioral sciences gives us enough understanding of the process of human development to make the integration of the cognitive growth of the human personality with the noncognitive technically possible. Much remains to be discovered about personality development of the young adult, but much is also known. Our educational procedures rarely take cognizance of what we do know about human development (18:5).

Ways to Utilize the Model

There are several ways to use the model and test it for reliability and validity. The most obvious of these is employing the model as a clinical tool, although this method also suggests the greatest number of difficulties in terms of time and expense. Many clinicians employ a holistic approach to person

appraisal and should be able to fit the model into their armamentorium. Since there has been only minimal stress on pathology and a greater emphasis on individual strengths and weaknesses, this model might also fit into the counselor's perceptive sphere by providing a structure upon which he can fit responses about his client or himself.

The model might also be used to develop certain questionnaires and projective devices. For such techniques to be truly as encompassing as the model suggests, however, they must be designed to measure several components of both the person(s) and the environment(s). Information derived from these inventories might be reported in the form of individual profiles, statistical charts, or psychograms such as those offered by Klopfer and Davidson (21) for the quantification of Rorschach determinants.

And finally, the model might be used as a basis for presenting case histories. These would be similar to a clinical synthesis of information that integrates the findings from many sources and draws diagnostic and prognostic pictures of the people assessed. Since the model is similar in certain respects to the way clinicians and other professionals frequently report their findings to colleagues and professional organizations, this procedure is undoubtedly familiar to many.

The Model in Use Today

As one attempt to discover more about people in schools, a project was designed at the ERIC Clearinghouse for Junior Colleges and coordinated by staff members of the UCLA Graduate School of Education and three Southern California junior colleges. In the fall of 1969, approximately 2,000 students and 250 staff members (faculty and administrators) in the three colleges were examined. These

institutions are apparently different from each other--a large college located in a suburban community, a small rural school, and an old, established, inner-city type of institution. Separate surveys were given to the staff and the students, together with other instruments; plans are being made to administer them again so that pre-post comparisons can be assessed. These inventories do not consider every dimension included in the model, but a preponderant number are represented in the many items comprising the surveys.

It is outside the realm of this paper to describe the surveys in detail. At a later time they will be presented along with the findings and fitted into this model. For now, however, it should be noted that while many items were developed specifically for these surveys, others were taken from various sources, suggesting that the model also may be used as a framework for viewing published tests and measurements. Certain items selected from these sources seem particularly valuable. Pace's abbreviated CUES (29) asks questions about the college environment. The large project presently being conducted by Pace and Trent (30) has also provided a valuable source of items; from these, certain questions about viewpoints have been included, along with an activities list and a self-appraisal of preferences and characteristics developed by Trent. Rokeach's (35) values scales were also included. Lists of 18 terminal values and 18 instrumental values are given, with directions that they be arranged in hierarchical form. These should provide a considerable amount of information.

In Sum

The model of the person, presented in this paper, is the basis for a current project. It is hoped that further study will provide us with additional information that will add to our growing knowledge of the person and our understanding of what he is about.

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